

Christ is Superior to the Angels
Hebrews 1:10-12
Part Four

The Book of Hebrews was written by an unknown author to a group of struggling Hebrew Christians living in Rome to protect them from returning back to Judaism. In order to accomplish this feat, the author believed that he needed to show his readers that Christ was superior to anyone or anything that they may have left behind in Judaism.

So how did the author see Christ as superior? First of all, as we have already noted, the author of the Book of Hebrews saw Christ as superior to the Old Testament prophets in Hebrew 1:1-4.

So how else did the author of Hebrews see Christ as superior? The author of Hebrews saw Christ as superior to the angels in Hebrews 1:5-2:18. This is the section that we are presently examining, beginning with **Hebrews 1:5-14**, which is the first paragraph of this very large section of Scripture dealing with angels.

So, what have we learned so far about **Hebrews 1:5-14**? The author of Hebrews explained Christ's superiority to the angels in Hebrews 1:5-14. This is what we have learned.

So let us now read this paragraph. **“For to which of the angels did He ever say, ‘You are My Son, today I have begotten You?’ And again, ‘I will be a Father to Him and He shall be a Son to Me’? (6) And when He again brings the firstborn into the world, He says, ‘And let all the angels of God worship Him.’ (7) And of the angels He says, ‘Who makes His angels winds, and His ministers a flame of fire.’ (8) But of the Son He says, ‘Your throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom. (9) You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above Your companions.’ (10) And, ‘You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of your hands; (11) they will perish, but You remain; and they all will become old like a garment, (12) and like a mantle You will roll them up, like a garment they will also be changed. But you are the same, and**

your years will not come to an end.’ (13) But to which of the angels has He ever said, ‘Sit at My right hand, until I make Your enemies a footstool for Your feet’? (14) Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?”

So did the author of Hebrews, within these verses, explain to his readers the superiority of Christ to the angels? Yes! This is exactly what he did. And it is this explanation that we will be continuing to examine this morning. So, what have we learned so far about this explanation?

The author of Hebrews quoting the Old Testament explained that Christ alone should be considered uniquely God’s Son and thus superior to all others including the angels (Hebrews 1:5). We saw this in **Hebrews 1:5**. So, what else did the author of Hebrews put forward as an explanation of Christ’s superiority to the angels?

The author of Hebrews quoting the Old Testament explained that because Christ was being worshiped and served by angels, He should be considered superior to all others including the angels (Hebrews 1:6-7). We saw this in **Hebrews 1:6-7**.

So, what else did the author of Hebrews put forward as an explanation of Christ’s superiority to all others including the angels? We are presently learning that the author of Hebrews quoting the Old Testament explained that because Christ is eternal, Christ should be considered superior to all others including the angels (Hebrews 1:8-12).

Last week we considered the first Old Testament quotation that the author recorded for us in **Hebrews 1:8-9**. So now let me read these two verses and the Old Testament quotation that is contained within it. **“But of the Son He says, ‘Your throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom. (9) You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above Your companions.’”** So did the author of Hebrews in these verses quote an Old Testament passage to support the fact that Christ is eternal and thus superior to all others including the angels? Yes, he did. So, what passage did he quote to establish the fact that Christ is eternal, and how did this passage support that fact?

The author of Hebrews quoting Psalm 45:6-7 (LXX 44:7-8) established the fact that Christ is eternal by pointing out to his readers that Christ's throne is eternal (Hebrews 1:8-9). This is where we were last week.

This morning we will be considering the second Old Testament quotation that the author recorded for his readers to establish the fact that Christ is eternal. And where will we find this second Old Testament quotation recorded for us? We will find it recorded for us in **Hebrews 1:10-12**.

So now let me read these verses for you. **“And, ‘You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of your hands; (11) they will perish, but You remain; and they all will become old like a garment, (12) and like a mantle You will roll them up, like a garment they will also be changed. But you are the same, and your years will not come to an end.’”** So did the author in **Hebrews 1:10-12** quote a second Old Testament passage to further establish the fact that Christ is eternal? Yes, this is exactly what he did.

The author in quoting Psalm 102:25-27 (LXX 101:26-28) further established the fact that Christ is eternal by pointing out to his readers that Christ not only created the universe, but that He will also outlast it (Hebrews 1:10-12).

So let us now take a closer look at **Hebrews 1:10-12** and see if this is not so. And as we do so what is my hope for this message? My hope is that as we take a closer look at **Hebrews 1:10-12** and the quotation from **Psalm 102:25-27** as recorded for us within those verses, that we will not only be reminded that Christ is eternal and will therefore outlast the world and everything in it but also that we might in light of this fact see the wisdom of making sure that we are living our lives accordingly, or in other words not for the world and the things of the world but for Christ, the eternal Son of God who loved us and gave Himself up for us.

So now, as we take a closer look at **Hebrews 1:10-12**, what is the first thing that we need to take note of? We need to take note of the conjunction **“and”** at the very beginning of **verse 10**.

The author of Hebrews using the conjunction **“and”** at the very beginning of **verse 10** purposefully linked the quotation from **Psalm 45:6-7** recorded for

us in **Hebrews 1:8-9** to the present quotation from **Psalm 102:25-27** recorded for us in **Hebrews 1:10-12**.

By linking these quotations together, not only did the author add an additional argument from the Old Testament to prove that Christ is indeed eternal, but he also communicated to his readers that just as he saw God as having communicated to His Son through the words of the Psalmist in **Psalm 45:6-7** he again, under the inspiration of the Spirit, saw God as having communicated to His Son through the Psalmist in **Psalm 102:25-27**. In other words, though these Psalms, when they were originally written, were not originally written by the Psalmist as the words of God the Father to God the Son, the author of Hebrews saw beyond what the Psalmist was able to see to what God was in fact saying to His Son through the Psalmist.

When the Psalmist originally wrote Psalms 45:6-7 he was not in his mind writing the words of God the Father to God the Son. No! He, being led by the Spirit of God, was in his mind writing to a well-respected messianic king on the occasion of his wedding. But the truth was that he was, unbeknown to him, also writing the words of God the Father to God the Son. This is why the author of Hebrews, before he begins to quote Psalms 45:6-7 in **Hebrews 1:8**, begins with these words, “**But of the Son** [or in other words God’s Son] **He** [God the Father Himself] **says, ‘Your throne, oh God, is forever and ever.’**” God the Father addressing God the Son in this way is an amazingly powerful testimony to the deity of Christ. So based on **Hebrews 1:8** did the author of Hebrews believe that God the Father was speaking to God the Son in **Psalm 45:6-7**? Yes!

And nothing has changed when we get to **Hebrews 1:10** when the author of Hebrews quoted **Psalm 102:25-27**. And this is why the author of Hebrews begins **verse 10** with “**and.**” The author in quoting **Psalm 102:25-27** is going to continue to tell his readers what God had said to His Son that will support that fact that Christ is in fact eternal.

So to help us to appreciate what God the Father is saying to God the Son in **Psalm 102:25-27**, let me quickly review for you what the Psalmist, in his mind, was saying when he originally wrote **Psalm 2**.

In Psalm 102:1-24 the Psalmist was praying for mercy for himself and for Zion or in other words for Jerusalem in the midst of a great many difficulties, which led him to contemplate the **brevity** of his own life.

So let me now quickly review for you that particular Psalm and how the Psalmist under the leading of the Spirit developed that Psalm.

In **Psalm 102:1-2** the Psalmist pled with God to hear him. In **Psalm 102:3-12** the Psalmist described His difficulties and the difficulties of Zion. In **Psalm 102:13-20** the Psalmist confidently prayed to God for His mercy and explained why he was so confident that God would actually hear him. In **Psalm 102:2-22** the Psalmist explained to God his motivation for praying his prayer concluding with an acknowledgment, and then he concluded **Psalm 102:23-24** with his struggle with the brevity of life. So after this where did the Psalmist go next as he continued to pray to God?

In Psalm 102:25-27, after the Psalmist had acknowledged the brevity of his own life, he then spoke to God about the brevity of the universe in comparison to His life. And certainly everything that the author said to God about the brevity of the universe in comparison with Him was true. But there was more going on here than just the Psalmist speaking to God.

Although the Psalmist saw himself as speaking to God in Psalm 102:25-27 (LXX), the author of Hebrews, under the inspiration of the Spirit, represented God the Father as speaking to God the Son in Psalm 102:25-27 (LXX).

And what did the author believe that God the Father had said to God the son in **Psalm 102:25-27** as quoted by the author of Hebrews from the LXX translation?

Let me now read for you **Hebrews 1:10-12** which is the LXX translation. “**And, [or in other words, as God continues to speak to His Son, God said to His Son] ‘You, Lord [KURIE], in the beginning laid the foundation of the earth, and the heavens are the works of your hands; (11) they will perish, but You remain; and they all will become old like a garment, (12) and like a mantle You will roll them up, like a garment they will also be changed. But you are the same, and your years will not come to an end.’”**

The author of Hebrews quoting Psalm 102:25-27 (LXX 101:26-28) further established the fact that Christ is eternal by pointing out to his readers that Christ not only created the universe but that He will also outlast it (Hebrews 1:10-12).

May God give us the grace as the followers of Christ not to invest ourselves in this world and the things of this world but rather in Christ the eternal Son of God who loved us and gave Himself for us.